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#### THE CHURCHES.

**First Presbyterian.**  
Rev. George L. Curtis, Pastor. Sunday services: Morning worship 10:30 Sabbath-school, 12:10. Christian Endeavor, 7:00. Evening worship, 7:45 o'clock. Prayer-meeting each Wednesday night.

**Westminster Church.**  
Rev. George A. Paul, Pastor. Divine worship at 10:30 A. M. and 7:45 P. M. Sunday-school at 12 M. Young People's Prayer Meeting at 6:45 P. M. A cordial welcome to all.

**Park Methodist Episcopal.**  
Rev. Dr. C. B. Woodruff, pastor. Men's meeting, Mizpah Brotherhood at 10:30 A. M. Church services at 10:30 A. M. and 7:30 P. M. Sunday-school at 12 M. Vesper service Epworth League at 7 P. M. Tuesday evening's classes meet at 8 P. M. Wednesday evening prayer service at 8 P. M. Friday afternoon at 3 o'clock Junior Epworth League.

**German Presbyterian.**  
Sunday services: Preaching by the pastor, Rev. Emil J. Buttinghausen, at 10:30 A. M. and 7:30 P. M. Sunday-school at 12 M. Young Men's Prayer and Soul Winner's Circle, Sabbath at 6:45 P. M. Christian Endeavor meeting Tuesday at 8 P. M. General Prayer and Conference meeting Wednesday at 8 P. M. Junior Endeavor Friday at 8:30 P. M. Everybody welcome. All seats free.

**First Baptist Church.**  
Rev. Fred W. Butts, pastor. Sabbath preaching services at 10:30 A. M. and 7:30 P. M. Sunday-school at 12 M. Young Men's Prayer and Soul Winner's Circle, Sabbath at 6:45 P. M. Christian Endeavor meeting Tuesday at 8 P. M. General Prayer and Conference meeting Wednesday at 8 P. M. Junior Endeavor Friday at 8:30 P. M. Everybody welcome. All seats free.

**Glen Ridge Congregational.**  
Corner of Ridgewood Avenue and Clark Street. Rev. Elliott Wilber Brown, D.D., pastor. Sunday morning worship at 10:30 A. M. and 12 M. Young People's Society of Christian Endeavor, 7 P. M.; Evening worship at 7:45; Church prayer-meeting Wednesday at 8 o'clock.

**Watessing M. E. Church.**  
Rev. S. Trevena Jackson, Ph. D., Pastor. Devotional Meeting, 9:30 A. M.; Preaching, 10:30 A. M., subject, "Good Cheer." Sunday-school at 2:30 P. M. Epworth League, at 6:30 P. M. Preaching at 7:30 P. M., subject, "Does Death End All?"

**Church of the Sacred Heart.**  
The Rev. J. M. Nardello, pastor. First Mass, 6:30 A. M. Mass and sermon, 8:30 A. M. High Mass and sermon, 10:30 A. M. Sunday-school, 3 P. M. Vesper service, 3:30 P. M.

**Christ Episcopal.**  
Corner Bloomfield and Park Avenues. The Rev. Edwin A. White, rector. **SUNDAY SERVICES:**  
Celebration of Holy Communion, 8 A. M. Morning prayer and sermon, 11 A. M. Sunday-school at 3:50 A. M. Choral Even Song, 4:30 P. M.

**East Orange Baptist Church.**  
Prospect Street. Services at 11 o'clock A. M. and 7:45 P. M. Sunday-school at 3:30 P. M. Prayer-meeting at 7:45 Friday evening.

**Montgomery Chapel.**  
Wilson S. Phraner, Superintendent. Preaching every Sunday evening at 8 o'clock. Service of Song at 7:45 P. M. Sunday-school at 3 P. M. Young People's Meeting at 7:15 P. M. During the week the gymnasium and reading-room will be open for men and boys on Monday, Tuesday, Wednesday and Saturday evenings from 7:30 to 10 P. M. and on Saturday afternoon from 2:30 to 5:30 P. M.; for ladies and girls on Thursday evening from 7:30 to 10 P. M. Montgomery Chapel Cadets will drill on Friday evening.

**Unity Church, (Unitarian).**  
Unity Church, (Unitarian) Church street, Montclair. Sunday, December 24, Rev. C. Henderson of Bridgewater, Mass., will preach. Subject, "The Gospel for To-day, or The Resurrection of Christ." Service begins at 10:45. Sunday-school and Conversation Class immediately after service. The seats are free and all are welcome.

**Sunday Services.**  
Until further notice the services at Abenston Chapel (Episcopal), corner Montgomery and Berkeley avenues, will be as follows:  
8 A. M., Holy Communion, except first Sunday in month; 10:30 A. M., morning prayer and sermon, first Sunday in month Holy Communion; 3 P. M., Sunday-school; 7:30 P. M., service of song; 8 P. M., evening prayer and sermon.

**Bloomfield Mission.**  
Glenwood Avenue, near Centre. Sunday-school at 8:30 P. M. Gospel service on Sabbath evening at 8 o'clock.

**Silver Lake Union Chapel.**  
Franklin street, corner Belmont avenue. Sabbath services: Sunday-school, 8 P. M. Preaching, 8 P. M. Week-day prayer meeting, Thursday evening 8 P. M. Everybody welcome.

#### Track Depression.

What is known as the second section of the Lackawanna track depression between Newark and Roserville avenue stations is so far completed that passenger trains are now running along the new tracks.

The hardest task of all was depressing the tracks below the bed of the canal about eight feet. This was done by conducting the canal through a temporary wooden flume wide enough for one boat and by laying an inverted siphon under the new railroad bed. This siphon seems ridiculously small, but it is presumed that the engineers know what they are doing; when they calculate to conduct the whole flow of the canal through a 24-inch cast-iron pipe and maintain the regular level on each side, while boats are to be carried over the railroad upon an electrically driven inclined plane, it seems as ever operated again on the old ditch. At each end of the U-shaped siphon is a brick culvert, over the top of which the water will flow into the cast-iron pipe.

The depression, with its concrete retaining walls from twenty to thirty feet in height, is a great piece of engineering. At the foot of each wall a line of unglazed earthen pipes, eighteen inches in diameter, are loosely laid so that storm water and seepage can enter the pipe at every joint and pass into the sewer which the city paid \$50,000 for, more for the convenience of the railroad than for the citizens. This sewer runs from Fourteenth street down to Day street, where it crosses under the railroad tracks, draining the big ditch and flowing into the Clay street sewer.

There are long sections of the retaining wall to be completed yet, but this work will not interfere with the running of the trains. The Clifton avenue crossing is no longer a bugbear, and soon the trolley cars will cross it upon a bridge high above the trains. For a long time the Clifton avenue line has been divided at this point, and passengers have been obliged to foot it across a temporary bridge. Most of the street bridges in Roserville are either in use or in process of construction. They are of a single standard type, and are reasonably ornamental, and surely strong enough for only street traffic. All of them rest upon reinforced abutments, which are part of the concrete retaining wall. First street is still closed to traffic, but this matter will be remedied as soon as the northern wall is built at that point.

#### Montclair and Glen Ridge Parks.

The Essex County Park Commission has passed a resolution agreeing to accept land from the town of Montclair for parks, and to maintain thereon a foot-ball, base-ball and tennis grounds, provided it can get together the necessary funds. The three sites it is proposed to donate in Montclair comprise about forty acres, and are widely scattered. In the first tract there are about twenty acres; in the second tract fifteen acres, and in the third one about five acres.

The commission has also considered a similar proposition by the citizens of Glen Ridge, and has decided to engage a landscape architect to look over the ground offered.

It is also contemplated by the commission to erect a stable in the South Mountain reservation at a cost of \$4,000, and one at Eagle Rock reservation for \$2,500.

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#### THE CHURCHES—Continued.

**St. John's Lutheran Church.**  
Corner Liberty Street and Austin Place. Rev. H. A. Steininger, pastor. Services 10:45 A. M. and 7:45 P. M. Sunday-school at 2 P. M. Ladies' Aid Society first Sabbath of every month at 3 P. M. Junior Society last Thursday of every month at 7:45 P. M.

**BROOKDALE REFORMED.**  
Rev. W. E. Bogardus, Pastor. Sunday services: Sabbath school at 9:40 A. M.; preaching services at 10:45 A. M.; Christian Endeavor at 7:15 P. M.; prayer preaching services at 8:30 P. M. Prayer meeting on Wednesday evening at 8:00 o'clock.

**BROOKDALE BAPTIST.**  
Rev. J. H. Brittain, pastor. Sabbath preaching services at 8:15 P. M.; Sunday-school at 2:00 P. M.; prayer-meeting, Wednesday at 8 P. M.

#### Bible Reading.

##### A TALK TO MY SUNDAY-SCHOOL CLASSES.

Occasionally one hears a protest against the dust that gathers on the great family Bible, lying unopened as a mere ornament on a library, drawing-room or parlor table. Well, that depends! It is not so very rare that in the same home more than one copy of the same book, bound in usable form, has its daily use, well thumbed and leaf-worn and mayhap freely penciled with the markings of choice passages.

Even that however, is not satisfactory evidence in every case that the faithful reader is profiting in spiritual life by his or her reading. He may be (not often) a persistent critic of so-called "Christianity," reading for opposition argument alone. He may be a lover of strong literature, reading with scholarly delight again and again, the grand literary passages he finds in the "Book of Books." He may be a deep student of history, reading for the record of remarkable, personal and national experiences. He may be of a poetical nature, revelling in the unmatched poetry of the illimitable Bible poets. He may be a theologian, studying the strangely contradictory views of God presented by the strong Bible writers of different periods. He may be greatly interested in the record of human lives, and find a fascination in the remarkable biographies of good and evil men written in the Bible. He may be a student of psychology, and find a deep interest in the study of hope and fear, of good and of evil influences, as portrayed in "Holy Writ." He may be a student of "detrices" and find much value in studying the sources of "Christian doctrine," as compared with other widespread doctrinal beliefs.

Finally, he may be a story reader, and find the incomparable stories of Joseph, of David, of Jonathan, of Daniel, of Moses, and of many other Bible characters so intensely interesting that he turns to them again and again with ever sustained interest.

Each and every one of these widely diversified readers reads his Bible as he reads any other book that is especially suited to his particular interests. Whatever moral strength may come to him from such Bible reading is purely incidental. He is not reading for that specific purpose. The pity of it all is, that (judging from their sermons) are to a large proportion of our preachers are to be classed in the foregoing category. We have purely theological sermons beyond numbering. We have historical, biographical, psychological and doctrinal sermons, in no small proportion. We have the poetry of the Bible charmingly presented from the pulpit (usually to sugar-coat theology or doctrine). We even have story-sermons (to illustrate theology), sometimes running in serial form, covering from four to a dozen services.

No greater loss comes to the world by any neglect of that sort of Bible reading than would come from a neglect of reading Shakespeare or Plutarch or Addison or any other instructive or entertaining set of books. The world is not in need of Bible reading. Many of the kinds of Bible reading, in past ages it has had too much. It is the joy of real Christianity (righteousness) that while the variety of Bible reading indicated is probably decreasing, another and a better sort is evidently increasing.

That Bible reading which has for its one chief object a knowledge of the Infinite Loving Law of Righteousness, is of paramount importance. The "inspiration" of the Bible writers was not to record history, write poetry, relate biography, or tell wonderful stories of daring, or suffering or reward. Their "inspiration" was to impress a knowledge of righteousness—of "life," as Christ put it. If not, their inspiration was of no higher value than that of a poet, or story teller or historian of to-day, who writes for the love of writing, or for the love of those dependent upon him for a living.

To read the Bible for anything less than to apprehend its inspiration (righteousness), and to build our lives by the conviction that comes thereby: is to read at a loss. It is time wasted, and still more a loss, so far as concerned, and still more a loss, so far as the soul birth is concerned. The Bible writers employed history, and poetry, and biography, and narrative to convey the teaching of righteousness, as one employs a pocket to carry money, or a box to carry books or a house to shelter his family. To give the chief care to the pocket or the box neglecting their contents, or to bestow more time and attention on the shelter than on wife and children is to come under well-deserved condemnation.

Right Bible reading makes the world better because it makes individual lives better. The world is growing better every generation. More and more in Bible-reading nations is "life" (Christ's name for righteousness) growing. More and more are the needy, the helpless, the hopeless, the distressed, the sick, the weak, being cared for, as Christ taught. This is the "fruit" by which he said we should know the "life." More and more are the individuals of Bible-reading nations setting the part of brotherhood to other men, and thereby recognizing the fatherhood of God. If it is not the fruit of Bible messages, built into daily lives, then it is the fruit of the multitude of other messages God has given to mankind and is still giving. At any rate the "fruit" is clear evidence of increasing "life." F. W. HARRIS.

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#### Important Real Estate Sale.

Property owned in this town by the city of East Orange has been sold by the city to private parties represented by Seymour P. Gilbert. The property lies between Prospect street and Glenwood avenue south of Second River, and is at present in a deplorable condition. It is said that with the purchase price and the necessary improvements, it is assumed, mean the filling up of the property to the grade of the street, the laying of flagstone walks along all the street lines, and the construction of a storm sewer and house sewers.

Willow street is to be opened through to Glenwood avenue. It is understood that that portion of the property in front of the Watessing School about fifty feet each side of Carters street will be given or offered to the town in order to preserve a clear and unobstructed view of Watessing Park from the school house. Carters street is directly in front of the school, and if it was made 150 feet wide between Glenwood avenue and Prospect street there could be no building erected directly in front of the school house.

If the purchasers succeed with their plans in regard to the property the town will be much benefited by the project.

The election of officers of the Essex County Republican Committee took place last night.

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